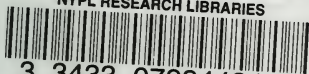


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ZHN

PRESBYTERIAN

(superscript)
Horace Greeley is a
profoundly intelligent
man.

Hon. H. Greeley
with the kind regards
of the Author

January 10/68

Presbyterian Church Library

ZHN

PRESBYTERIAN
CHURCH UNION SERVICE;

OR

UNION BOOK OF WORSHIP:

FROM THE

LITURGIES OF THE REFORMERS.

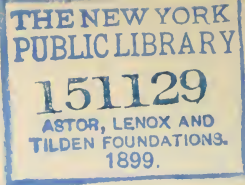
SANCTIONED BY OUR CHURCH IN FORMER DAYS; ALSO, BY THE
WESTMINSTER DIVINES OF 1661; AND IN AGREEMENT WITH
THE DIRECTORY OF PUBLIC WORSHIP AND HYMNAL
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES.

“ 'Tis not enough in outward forms
And words of prayer to say;
The heart must with the lips and forms agree
Or else we do not pray.”

SECOND EDITION.

NEW YORK:

1868.



The author has not attempted to make a new Liturgy, but simply to compile one from those sainted men who have passed their lives in the study of the word of God, in defending the faith once delivered to the Saints, and in beautifying the worship of His House.

PREFACE.

UNION IS STRENGTH.

We have just passed through the great struggle for our national liberty and unity, and are ready to turn the mighty interests and powers that were awakened by the conflict towards the reconstruction of religious liberty and union. The tendency towards union by all Christ's followers shows itself in all their leading movements, and it is evident that the spirit of division has reached its limit.

Christians who, within the last thirty years, have been inclined to separate from each other on account of dogmatic controversy, are now coming together.

“That they may be one, as thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me.”

“I and my Father are one.”

“By one spirit we are baptized into one body.”

“There shall be one fold, and one Shepherd.”

“My sheep hear my voice, and I know them, and they follow me.”

“This is my commandment, that ye love one another as I have loved you.”

“We know that we have passed from death into life, because we love the brethren.”

“Behold how good and how pleasant it is for brethren to dwell together *in unity*.”

“Now the coat was without seam, woven from the top throughout. They said, therefore, among themselves, let us not rend it.”

May we as Christ's followers, never attempt to divide His Holy Church, redeemed by His blood; but pray for its peace, and strive to advance its unity.

“And the multitude of them that believed were of one heart, and one soul.”

“The fruit of the Spirit is love, joy, and peace, long suffering, gentleness, faith, meekness, temperance. And they that are Christ's have crucified the flesh with the affections and lost.”

“*Christ now has and ever has had a Church in the world.*”

The visible Church consists of all those persons, in every nation and of every tongue, together with their children who are baptized. The visible and the invisible are united in one upon the earth.

“As the tares and the wheat grow together until the harvest, ye shall know them by their fruits.”

The Holy Catholic or the invisible and spiritual church is composed of all those persons who profess faith in Christ and are regenerated by the power of the Holy Ghost, and are willing to submit to the laws of His kingdom. That under the present dispensation its sacraments are Baptism and the Lord's Supper. Though divided into different parts, yet they all acknowledge Christ their head. They believe in the communion of Saints and become active members of that part of the body to which they belong. They exercise mutual forbearance towards each other and strive in unity to advance the great and leading doctrines of the Bible.

“And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand.”

“Except the Lord build the house they labor in vain that build it.”

“Pray for the peace of Jerusalem; they shall prosper that love Thee.”

Revelations, 7th Chapter, 9th Verse.

“After this I beheld, and lo, a great *multitude*, which no man could number, of all nations and kindreds and people and tongues stood

before the Throne and before the Lamb, clothed with white robes and palms in their hands.”

SELF-EXAMINATION FOR CHURCH MEMBERS.

“Do you and your households regularly attend the public worship? Is your place never vacant unnecessarily at the table of the Lord? Are your children all baptised? Do they attend Sabbath School? Do you instruct them in holy things? Do you have family prayers? Are your meals received with thanksgiving? Do you read your bible and have private devotion? Do you pray for your Minister and encourage him in his labors of love by deeds and words of kindness? Do you pray for Christ's Holy Church to be extended? Do you pray for the President of the United States, and for all Christian rulers? Am I loyal to my country? Do you attend the prayer meetings? Are you living in peace and fellowship with every member of the church and all Christ's followers? Do you avoid slander and evil speaking of its members? Do you contribute of your substance, according to your ability, to support the Gospel at home and to send it among the destitute? Do you strive to advance the interest of the Church to which you belong, and pray for its

peace and unity? Is the Church made better by you being a member of it? Do you pursue whatsoever things are lovely and of good report, and render your profession of the Gospel not only impressive but amiable and inviting?"

Every person should have the *Private Devotion of Hannah More*.

SUNDAY WORSHIP.

[“As one primary design of public ordinance is to pay social acts of homage to the most high God, Ministers ought to be careful not to make their sermons over thirty minutes as not to interfere with or exclude the most important duties of prayer and praise. The reading of the Holy Scriptures in the Church is a part of public worship, and in each service ought to be read at least one of the Psalms and a chapter out of the old or new Testament, allowing 60 minutes for prayers, praise, reading, and the Law or the Creed.”]

[It is advisable that the Minister should not prolong the services beyond one hour and a half. “Though the spirit be willing the flesh is weak; let all things be done decently and in order.”]

“It is left to the discretion of every Minister to omit such parts of the Services as he thinks proper, and to its length, always having regard to the time, that neither reading, singing praying, preaching, or any other ordinance be too short or too tedious, or sermons so long as to interfere with or exclude the most important duties of prayer, praise and reading.”

“It is left to the discretion of each branch of the Church to use that service or form as they think proper. Baptism form is left to the wishes of the persons. Admission of

baptised children to the Lord's Supper ; Receiving new members ; Discipline ; Excommunication ; Repentance ; Ordaining Elders and Deacons ; Ordaining and Installation of Ministers ; Church Dedications and Communion are left to the discretion of the Church and Ministers of each denomination, always having regard to the rule and discipline of the higher bodies of the Church to which they belong, so as not to interfere with the directory and form of government. Confirmation of Marriage and Burial Service is left to the Minister."

RULES.

"When persons are sick it is their duty, before their strength and understanding fail them, to send for their minister. And it his duty to visit them, and to pray with them, and read a short portion of Scripture to them with a few words of exhortation, and, if requested, to administer the communion to them. It is the minister's duty to prepare himself, by private devotion, for all the duties of his holy office, so that he may have the spirit and the gift of prayer, that it may give comfort and edification to those that hear. Their sermons should be prepared with care, and not to serve God with that which cost them naught, but try to make it so simple and clear that a child could understand it."

Ministers and laymen should take a deep interest in the Sabbath School, for *it is the hope of the Church*. The superintendents and teachers should pray for the children that are committed to their charge, that a blessing may attend their labors.

"It is also proper that Churches should cultivate some knowledge of music, both vocal and instrumental, that they may praise God in a becoming manner, that all should join in singing praises to God, with the spirit and with the understanding, making melody in their hearts unto the Lord."

“The Lord is in his Holy Temple, let all the earth keep silence before Him.”

“While in church persons should be careful not to make any noise or have any loud whispering or indecent behaviour, and after the minister has taken his seat, to be silent and attentive.”

“The minister and people should be punctual, if possible, at the Sabbath Services and all other meetings of the church. Strangers should be shown to seats, with other Christian courtesy.”

The Sexton should be punctual in ringing the bell, (the last bell should commence tolling fifteen minutes before the time of the services,) also to keep the house of God in perfect order and from making as little noise as possible. At marriages and burial services, when the Church is open, the Sexton and Organist should be paid extra.

Let each person bow down the head while in prayer, for God's Holy Eye is upon them; He seeth the heart and knoweth the thoughts.

“Parents intending to bring a child to be baptized should give to the minister their own full names and that of the child, before the time of public worship. They should present themselves immediately after the General Prayer, (while coming, the choir sings).” “Suffer little children to come unto me, and forbid them not; for such is the kingdom of God.”

When persons wish to have other ministers to assist in baptism, or burial, or marriage service, they should inform their minister about it, and it is his duty to give them notice of it, and to ask them to assist him.

The chief purpose of this Union Book of Worship is to furnish Ministers a directory of worship, and to provide laymen, who in remote and destitute settlements may be called upon, in the absence of Ministers, to conduct the exercises, and to supply a deficiency long

felt in case of Chaplains in the Army and Navy, and our merchant vessels, and to promote a deeper interest in the services of the sanctuary, and a correct appreciation of the dignity and value of the ministrations of God's House, and to give more general knowledge of Church Worship.

Church Union Service.

(Each Minister and Layman should have this Service, so 'that they may conduct the Service in a becoming and edifying manner.)

[It is advisable that each church should have these few pages printed and inserted in the front of each Hymn book.]

LORD'S DAY MORNING AND EVENING, SERVICE THE SAME;

Except the Law in the Mornings and the Creed in the Evenings.

The Minister and each person should offer up a silent prayer after taking their seat in the Church, that God would give them a right spirit of devotion.

FIRST PART.

The Minister begins the Service by reading one of the following Psalms, 5, 23, 25, 51, 96, 100, 121, 122, 133, 146. Then the Creed, if he wishes; Calvin uses both the Law and the Creed in the first service. Evening Service, No. 1, 8, 19, 24, 65, 84, 112, 113, 114. Then the people humbly bowing their heads, and at all other prayers and after receiving the communion elements.

SECOND PART.

INVOCATION.

After a sentence of salutation from the Scriptures, the Minister offers up a short prayer, after which the Lord's

Prayer may be chanted, or, read, with the people still in the attitude of prayer. When used here omit it in the other prayers. Here and at the end of all other Prayers, the Law and the Creed, let the congregation say, Amen, if they wish.

THIRD PART.

Read the Law and summary of the Law. After that the Minister, if he wishes, will say:

The Lord have mercy upon us, and write all these laws in our hearts, we beseech thee:

People.—Amen.

FOURTH PART.

THEN A CHANT OR INTERLUDE.

FIFTH PART.

(The Minister reads a chapter out of the Old or New Testament.)

SIXTH PART.

SINGING, WITH THE PEOPLE SEATED.

SEVENTH PART.

A GENERAL PRAYER.

Close with the

LORD'S PRAYER.

(The people can join in this if they wish.)

OR LITANY.

(With the people saying Amen at the end of each sentence, if they wish.)

EIGHTH PART.

SINGING, WITH THE PEOPLE STANDING.

(The Minister can say, let us all stand and sing.)

NINTH PART.

SERMON.

Omit it on Communion days.

(A silent prayer.)

TENTH PART.

SINGING, CLOSING WITH THE DOXOLOGY—
PEOPLE STANDING.

ELEVENTH PART.

People seated.

Then give any public notices which may be required, after which is the collection, on Communion Sunday before the exhortation, and on other days after the sermon, or, doxology, especially when it is a missionary sermon.

CHANT OR INTERLUDE WHILE TAKING UP
THE COLLECTION.

TWELFTH PART.

SHORT PRAYER AND BLESSING, WITH THE
PEOPLE SEATED AND BOWED HEADS.

Then each person should offer up a silent prayer.
Baptism and other services always after the General Prayer.
(Here ends the Lord's Day Services.)

To read sometimes in place of the Law :

Sentences of Christ's Sermon on the Mount.

After that the Minister, if he wishes, will say:

“The Lord, our God, be with us, let Him not leave us, that he may incline our hearts unto Him.”

People.—Amen.

Or read the Creed, then a Chant or read 5th Chapter Matthew, from the 2d to the 13th verse.}

“God be merciful to us and bless us, and cause his face to shine upon us.”

People.—Amen.

The Minister will say before reading the Creed, the people standing:

“Let us now (stand and) make a profession of our faith in the doctrines of the Christian religion, wherein we do all purpose, by the grace of God, to live and to die.”

The people can repeat the Creed, if they wish, with the Minister, if not let him say:

Let every one say in his heart, I believe in God, etc.—Page 53.

(The Minister, if he wishes, instead of reading the Law, read a half chapter out of the Old Testament for the First Lesson, and after the choir chants or sings any piece they wish, then read a half chapter out of the New Testament for the Second Lesson. After the sermon let the Minister say, Let us all unite in silent prayer.)

“Thou understandest my thoughts afar off. Search me, O God, and know my heart: try me and know my thoughts.”

INTERLUDE WHILE THE PEOPLE ARE COMING
IN AND GOING OUT OF CHURCH.

(The people should stand when singing the Second Hymn and the last, or when singing the Doxology. It is a great relief to change the position for those who are engaged in active life.)

(Say, before reading the Litany, Let us all unite in prayer.)

(Instead of reading a Psalm before the opening prayer, the choir could chant it with the *Gloria Patri*, or sing a Psalm out of the hymn book.)

CLOSING WITH.

To Father Son and Holy Ghost,
The God whom we adore,
Be glory as it was, is now,
And shall be, ever more.

(People stand while singing this.)

OR SING ANY OPENING HYMN.

This will give an opportunity to the Minister to select a chapter and hymns that are to be used in the service. Also to give more time to those that are late, so that all may be assembled for worship before the Invocation or Opening Prayer, and to prevent being disturbed, while in prayer, by those that are late, and to follow out the order of our Church Directory of Worship, which ' recommends *that more time be allowed for this excellent part of divine service than has been usual in most of our churches.*'

Minister should select appropriate hymns for each service. The first should have reference to the Sabbath or Prayer. The second on the subject of the Sermon. The third, a closing hymn, or on the subject of the Sermon, with the Doxology.

(The people when in prayer should be kneeling or with bowed heads.)

(Minister standing or kneels.)

The above services should be used in full, with a short exhortation, when the congregation is small; and by Chaplains, in the morning or evening Prayers; and by Churches, who wish to have services during the week, and especially when a layman is to conduct the service in the absence of the Minister, then in place of a sermon, read a chapter, omitting the blessing.

The object of the silent prayer after taking their seats in church is to ask God to keep the doors of their hearts from all wordly thoughts while in His house, and give them a right spirit of devotion.

“The silent prayer after the sermon is to ask God’s blessing upon the preached word.”

“The silent prayer after the Blessing is that our services may be profitable to us; that the words of our mouth and the meditation of our hearts may be acceptable to God. Also, to compose the mind and to prevent persons showing by their actions such a strong desire to leave God’s house.”

Baptism and receiving new members, or other services, always after the general prayer, with the Minister standing near them, so he may instruct them in the service without disturbing the solemnity of the occasion, closing with a very short prayer. After which the regular service proceeds, which is singing, or if it is Communion day, give a short exhortation, with an invitation to all Christ’s followers. Then read the Creed if it has not been read before, after which the choir sings while the communicants are taking the centre pews, and the Minister, elders, and deacons coming to the table or altar, then a very short Consecration prayer. After the Communion, read the 103d Psalm, or sing a hymn with the Doxology. Then a short prayer and blessing, with the people seated and bowed heads, after which follows the silent prayer.

“ Let all things be done decently and in order, for God is not the author of confusion.”

“ In social meetings, especially during seasons of revival, any thing like forms would be felt as an intolerable bondage; but in large assemblies, convened for stated acts of homage to Almighty God, there should be a book of worship with few forms, but pure, simple, and chaste. Without this we are in danger of losing our hold upon those educated classes who really form the brain and virtue of the land. In fact, the mission of the Church of Christ is to embrace within its fold both extremes of the social scale, and so mould and re-adjust all ranks and conditions, as to render them but various members of one and the same mystical body. Some of the most spiritually minded men that ever lived have used and contended for a directory of worship; but Formalists will be formal under any system. We do not approve of confining ministers to a set of fixed forms of prayer, but to prepare themselves by private meditation and prayer, and by a life of communion with God in secret, and reading the best writers on the subject, so that they may have the spirit and the gift of prayer, that they may not disgrace that important service by mean, irregular, or extravagant effusions, but to have their prayers short and to the point. We must remember that we go to Church to worship God, not for a mere intellectual purpose to hear the choir and sermon, but we should unite in praises and silent prayer with the Minister and strive to make our devotion profitable and interesting to all. We do not wish to see the pulpit thrust aside in our worship, but wish to see the congregation unite with the minister in social acts of homage to God, and not to be an idle spectator, setting between the choir and the minister, waiting for the sermon.”

When the Minister begins the opening prayer with a sentence from the Scriptures :

Read any of the following :

“I acknowledge my transgressions and my sin is ever before me.”

“Hide Thy face from my sins and blot out all mine iniquities. The sacrifices of God are a broken spirit. A broken and contrite heart, O God, Thou wilt not despise. The Lord is nigh unto all them that call upon Him, to all that call upon him in truth. He that covereth his sins shall not prosper; but whoso confesseth and forsake them shall have mercy. And if we say that we have no sins we deceive ourselves and the truth is not in us; but if we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. When the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right, he shall save his soul alive.”

“To the Lord, our God, belong mercies and forgiveness, though we have rebelled against Him; neither have we obeyed the voice of the Lord, our God, to walk in his laws which he set before us.”

“My voice shalt thou hear in the morning, O Lord. In the morning will I direct my prayer unto thee, and will look up. I acknowledge my transgressions, and my sin is ever before me. I will arise and go to my Father, and will say unto Him, Father, I have sinned against Heaven and before Thee, and

am no more worthy to be called Thy son. From the rising of the sun unto the going down of the same, the Lord's name is to be praised. Every day will I bless Thee, and I will praise Thy name for ever and ever. Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name. I will bless the Lord at all times; His praise shall continually be in my mouth. He hath not dealt with us after our sins, nor rewarded us according to our iniquities."

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

"Let us, therefore come, boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"Our help is in the name of the Lord, who made heaven and earth. I will lift up mine eyes to the hills from whence cometh my help."

"Let us, therefore, draw near with an humble and penitent heart, in full assurance of faith, that we may obtain mercy."

"Let us, therefore, draw near with an humble and penitent heart, and acknowledge our sins before God.

LET US PRAY.

[*The Minister can read or the choir chant the following, while the collection is being made.*]

“He that hath pity upon the poor lendeth unto the Lord, and look what he layeth out it shall be paid him again. Blessed be the man that provideth for the sick and needy, the Lord shall deliver him in the time of trouble. Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence glad to give of that little, for so gatherest thou thyself a good reward in the day of necessity. Charge them who are rich in this world that they be ready to give and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.”

“God is not unrighteous that he will forget your works and labor that proceedeth of love, which love ye have shown for his namesake, who have ministered unto the saints and do minister.”

LET US PRAY.

OPENING PRAYER.

This Prayer is to be used when the Litany is read.

ALMIGHTY and most merciful Father, help us now to come to the Throne of Grace, with a penitent heart and a strong faith, to lift up our heart in thanksgiving unto Thee, to confess our sins, and ask Thy blessing upon us. We

come not in our own name or righteousness—for our righteousness is as filthy rags—but in the name of Thy blessed Son, Jesus Christ our Saviour, we dare approach unto Thee.

“We give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us. We bless Thee for our creation, preservation, and, above all, for the redemption of the world by our Lord Jesus Christ; for the means of grace and for the hope of glory.”

“We have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. O Lord have mercy upon us, miserable offenders, and send down Thy Holy Spirit into every heart as we further wait upon Thee. Thou hast promised that where two or three are gathered together in Thy name Thou wilt hear and grant their requests.” Fulfil now, O Lord, the desires of our hearts, and we will give the glory unto the Father, and unto the Son, and to the Holy Ghost, as it was, is now, and shall be ever more, world without end. —
Amen.

(OR THIS) OPENING PRAYER.

CONFESSION OF SIN AND THANKSGIVING.

This Prayer is to be used when the Litany is read.

“Let us therefore draw near with an humble and penitent heart, and acknowledge our sins before God, and to lift up our heart in thanksgiving.”

LET US PRAY.

“Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done things we ought not to have done. We acknowledge that we have deserved the greatest of thine indignation ; that if thou hadst dealt with us according to our sins we should now be bewailing our miseries in a sad eternity. But Thy mercy and Thy justice triumphing over our sins, Thou hast still continued to us time for repentance. Thou hast opened to us the gates of mercy and grace that we might glorify Thee.”

“We, Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life ; but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace, and for the hope of glory.” O Lord, we bless Thee, that Thou hast promised that when two or three are gathered together in Thy name, Thou art there and that to bless. May we all receive Thy blessing as we further wait upon Thee.

Send down Thy Holy Spirit into every heart. Whom with the Father and the Son, together we worship and glorify as one God, world without end. *Amen.*

Written prayers are a great assistance to Ministers when their spirit is clouded and heavy, caused by bodily infirmity; the spirit may be willing but the flesh is weak. The use of them is neither enjoined nor forbidden in our Church.

The very best preaching is extemporaneous, and also the very worst. "Let all things be done to edifying." Sometimes we see the gift of prayer without the grace, as well as the grace without the gift.

CLOSING PRAYER.

"GRANT, we beseech Thee Almighty God, that the words which we have heard this day with our outward ears may, through Thy grace, be so grafted inwardly in our hearts that we may serve Thee, not only with our lips, but in our lives, by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days."

Pardon, we beseech Thee, all that Thou hast seen amiss in us, even in our most holy devotions, through Jesus Christ our Lord, to whom, with Thee and the Holy Gost, be all honor and glory, world without end. *Amen.*

PRAYER BEFORE THE BLESSING.

“Almighty God dismiss us with Thy blessing. Leave us not nor forsake us. Incline our hearts unto Thee, and be gracious unto us. Lift upon us the light of Thy countenance, and give us peace through thy dear Son our Saviour.”

BLESSING.

“The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with us all evermore.” *Amen.*

A SHORT PRAYER

After the Minister has put on his gown.

(Compiled.)

“Holy Father robe me in the righteousness of Christ and keep alive in me a true spirit of devotion that the words of my mouth may be the sincere utterance of my heart. Unto Thee, O Lord, do I lift up my soul; show me Thy ways, teach me Thy path, lead me in Thy truth. Then will I go unto the altar of God and on Thee wait all the day. O Lord, open Thou my lips, and my mouth shall show forth Thy praise. Give ear to my prayer, O God, and hide not Thy face from me, for Jesus' sake.” *Amen.*

THE LITANY.

Let us all unite in prayer.

O God the Father, Creator of the world ;
Have mercy upon us.

O God the Son, Redeemer of Mankind ;
Have mercy upon us.

O God the Holy Ghost, the Perfecter and
comforter of the faithful ;
Have mercy upon us.

O Sacred Trinity, Three Persons and One
God ;
Have mercy upon us.

Remember not, Lord, our offences, nor the
offenses of our forefathers ; spare us good Lord
and be not angry with us for ever ;
Have mercy upon us.

From all evil and mischief ; from sin ; from
the assaults of the Devil, and from everlasting
damnation ;
Good Lord deliver us.

From all blindness of heart ; from pride,
vain glory, and hypocrisy ; from envy, hatred,
jealousy, and all uncharitableness ;
Good Lord deliver us.

From all sinful affections ; and from all the deceits of the world, the flesh and the devil ; from plague, pestilence and famine ; from battle and murder, and from sudden death ;

Good Lord deliver us.

From all backbiting and slander ; conspiracy and rebellion ; from all false doctrine ; from hardness of heart, and contempt of Thy Word and Commandments ; and from all sin ;

Good Lord deliver us.

From all impatience and repining at Thy just chastisements, dejection of spirit and undue fears of death ; from all immoderate desire of life and neglect of preparation for death ;

Good Lord deliver us.

By Thy Cross and Passion ; by Thy death and burial ; by Thy glorious Resurrection and Ascension ; by the Grace of the Holy Ghost the Comforter in the hour of death, and in the day of judgment ;

Good Lord deliver us.

O Lord, we beseech Thee to hear us, and that it may please Thee to rule and govern Thy Holy Church universal in the right way, and grant peace and unity to all christian people ;

Good Lord hear us.

That it may please Thee to illuminate all the Ministers of the Cross with true knowledge and understanding of thy Word ; that both by their preaching and living they may set it forth, and show it accordingly ;

Good Lord hear us.

That it may please Thee to bless all missionaries, and means that are put forward to advance Thy kingdom ; the children who gathered through the land for Holy instruction ; all who are members of Thy Holy Church by baptism ; may they also become spiritual members ;

Good Lord hear us.

That it may please Thee to give health and strength to those that minister in holy things, that they may be enabled to perform their duties, comfort their hearts, and strengthen their faith in their labor of love ; may they not get weary in well doing ;

Good Lord hear us.

That it may please Thee to bless and keep all Thy people, and give them heart to love and fear Thee, and diligently to live after Thy commandments ;

Good Lord hear us.

That it may please Thee to bless all colleges, seminaries, and the institutions of learning

throughout the land, by an outpouring of Thy spirit upon them; that they may be taught the way of life, and be kept from all false doctrines;

Good Lord hear us.

That it may please Thee to remember all men of learning, influence, and wealth; that they may consecrate it to the advancement of Thy kingdom;

Good Lord hear us.

That it may please Thee to deliver our souls, with those of our relatives, friends and neighbors, from eternal damnation; and to reward with eternal life all those who have done us good;

Good Lord hear us.

That it may please Thee to bless the President of the United States, and Governors, and all their Councillors—may they rule in Thy fear, and be guided by Thy Holy word;

Good Lord hear us.

That it may please Thee to bless our army and navy, and to give to all nations, unity, peace, and concord; and to bless and preserve all christian rulers and magistrates, giving them grace to execute justice and to maintain truth;

Good Lord hear us.

That it may please Thee to give to all Thy people increase of grace to hear and receive Thy word with pure affection, and bring forth the fruits of the Spirit; That it may please Thee to bring into the way of truth all such as have erred or are deceived;

Good Lord hear us.

That it may please Thee to strengthen such as do stand; to comfort and help the weak-hearted; and to raise up those who fall;

Good Lord hear us.

That it may please Thee to succor, help, and comfort all who are in danger, necessity and tribulation;

Good Lord hear us.

That it may please Thee to preserve all who travel by land or water; all sick persons and young children; and to show Thy pity upon all criminals;

Good Lord hear us.

That it may please Thee to defend and provide for all fatherless children, and widows and those who are desolate and oppressed, and to have mercy upon all men;

Good Lord hear us.

That it may please Thee to forgive our

enemies, persecutors and slanderers, and to turn their hearts from wickedness; That it may please Thee to give and preserve to our uses the fruits of the earth, and to provide for all our daily wants;

Good Lord hear us.

That it may please Thee to give us true repentance; to forgive us all our sins, negligences and ignorance; and to endue us with the grace of the Holy Spirit, to amend our lives, according to Thy word:

Good Lord hear us.

That it may please Thee to pardon our coldness, and may we not worship Thee with our lips while our hearts are far from Thee; may the words of our mouths please Thee, and the meditation of hearts be acceptable to Thee;

Good Lord hear us.

That it may please Thee to humble the enemies of Thy Holy Church, and hasten the time, when, at the name of Jesus, every knee shall bow and every tongue confess that Thou art King of Kings and Lord of Lords;

Good Lord hear us.

O Christ! have mercy upon us and hear our petitions, and intercede for us at the Throne of Thy Father in Heaven. And we

will give the glory unto the Father, unto the Son, and unto the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.

(*People.*)

AMEN.

(*The Congregation can say Amen, if they wish, at the end of each sentence, or respond in full.*)

THE LORD'S PRAYER.

Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. *Amen.*

OPENING PRAYER

When the Litany is not used.

INVOCATION.

“The Lord is in His Holy Temple. Let the earth keep silence before him. If ye being evil know how to give good gifts to your

children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him."

Almighty and most merciful God, we are not worthy to approach near to Thy throne. If angels veil their faces with their wings when they approach Thee, how can sinners come to Thee but through Christ. He is our veil; through Him we can look to a glorious God, who is King of Kings and Lord of Lords. He is able and willing to intercede for us at the Throne of His Father in Heaven, and hast promised that when two or three are gathered together in His name that He will be with them and will hear and grant their request, that the Father may be glorified in the Son. We beseech Thee to send down Thy Holy Spirit into every heart, as we further wait upon Thee, and give us the Spirit of Prayer, and the Spirit of praise that we may make melody in our hearts in singing unto our Lord and Saviour, Jesus Christ, to whom, with the Father and the Holy Ghost, be all honor and glory now and for ever. *Amen.*

(OR THIS) PREFACE.

"O, come, let us worship and bow down; let us kneel before the Lord our Maker, for He is our God, and we are the people of His pasture and the sheep of His care."

INVOCATION.—LET US PRAY.

(*Calvin.*)

“Almighty God, who hast promised to be present with Thy people, and to grant their requests in the name of Thy well-beloved Son: Look down, we beseech Thee upon us who have assembled at this time; and for the sake of Him who is our only Saviour and Mediator with Thee. Grant us the help of Thy Holy Spirit that our thoughts being lifted up and our desires drawn forth unto Thee, we may render Thee an acceptable service, through Jesus Christ our Lord.” *Amen.*

FOR A GENERAL PRAYER.

INVITATION.

Let us draw near to the throne of our most merciful and heavenly Father, in the name of His dear Son, with an humble penitent heart and a strong faith, to confess our sins, to lift up our heart in thanksgiving, to ask Thy forgiveness and Thy blessing upon us. “Who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, for ‘God so loveth the world that He gave His only and Begotten Son’ that whosoever believeth in Him should not perish but have everlasting life.”

Divines of 1661, with additions, and from other Manuals of worship.

“ Let us unite in prayer, saying within our hearts.”

OR :

LET US PRAY.

The Minister can, if he wishes, have a prayer of adoration before that of confession.

“ Almighty and most merciful Father, we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done, and we have done those things we ought not to have done.” “ We acknowledge that we have deserved the greatest of thine indignation ; that if thou hadst dealt with us according to our sins we should now be bewailing our miseries in a sad eternity. But thy mercy and Thy justice triumphing over our sins, thou hast still continued to us time for repentance. Thou hast opened to us the gates of mercy and grace that we might glorify Thee.”

“ We Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life ; but above all for Thy inestimable love in the redemption of the world by our Lord Jesus Christ ; for the means of grace and for the hope of glory.” (3)

(Here may be introduced any special prayer of thanksgiving.)

“O Lord, we beseech Thee, hide Thy face from our sins and blot out all our iniquities. Create in us a clean heart, O God, and renew a right spirit within us. Cast us not away from Thy presence, and take not Thy holy Spirit from us.”

Pardon, we beseech Thee, the vanity and impiety of our thoughts, our unjust and uncharitable actions, and whatsoever we have transgressed against Thee, our neglect of duty, our ingratitude, our ignorance. Forgive us all our sins we beseech Thee, for Jesus' sake, and be gracious and merciful unto us and all sinners.

Here may be introduced any special prayer of Supplication.

Amighty and everlasting God, we thank Thee that we are taught in Thy Holy word, that by prayer and supplication, with thanksgiving, we should make known our request before Thee: for every one that asketh receiveth. “We humbly beseech Thee to send down upon our ministers, and upon the congregations committed to their charge, the healthful Spirit of Thy grace. Pour upon them the continual dew of Thy blessing, and upon all missionaries and means that are put forward to advance Thy kingdom. We pray for Thy holy Church universal, that it may be so guided and governed by Thy

good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith, once delivered to the saints, in unity of spirit, in the bond of peace, and in the righteousness of life." We pray, O Lord, for our beloved country. Take these United States under the shadow of thy wings. Bless and preserve thy servant the President of the United States and his Councillors, our Governors, and all Christian rulers. May they rule in Thy fear and be guided by Thy Holy word. ("O most powerful God, who govern all worlds and events, who alone ordainest the powers that be; from whom cometh every good and perfect gift, shed down upon the Senate and Congress of the United States, the Senate and Legislature of our State, now assembled, the Spirit of concord, justice, and peace; that all their doings, being ordered by Thy goverance, may redound to the honor and welfare of the people and to the glory of Thy holy name.") (May the people hold most dear, next to the Cross of Christ, their country and flag, and strive to protect its interest and trust in the Lord, who ruleth the armies of Heaven and the inhabitants of the earth.) Bless our army and navy, and all the institutions of learning and charity, by an outpouring of Thy Spirit upon them, and keep them from all false doctrines. "We commend to Thy

Fatherly goodness all sorts and conditions of men; make Thy ways known unto them, and those who are any ways afflicted or distressed in mind, body, or estate, that it may please Thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions." Let the goodness of God lead them to repentance.

(Here may be introduced any special prayer of Intercession.)

O God have mercy upon us and hear our prayer for Thy dear Son's sake, and we will give the glory unto the Father, unto the Son, and unto the Holy Ghost, now and for ever. *Amen.*

(The special prayers should be short so that the whole prayer may be equally divided.)

THE TEN COMMANDMENTS.

EXODUS XX.

God spake these words, saying: I am the Lord thy God.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to

them nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it.

V. Honor thy Father and thy Mother, that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Hear also what our Lord Jesus Christ saith :

Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it : Thou shalt love thy neighbor as thy self. On these two commandments hang all the Law and the Prophets.

RESPONSE.

“Lord have mercy upon us, and write all these Laws in our hearts, we beseech Thee :”

People—Amen.

OR THIS.

(Chanted by the choir.)

“The Lord, our God, be with us, let Him not leave us nor forsake us, that He may incline our hearts to Him, to walk in all His ways and to keep His commandment.”

To read sometimes in place of the Law :

SENTENCES OF CHRIST'S SERMON ON THE MOUNT.

Hear the words of our Lord Jesus Christ :

“Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven. Be ye therefore merciful, as your Father also is merciful. Love your enemies : do good to them which hate you ; bless them that curse you, and pray for them that despitefully use you. Lay not up for yourselves treasure upon earth, where moth and rust doth corrupt and thieves break through and steal, but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also. But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you. Judge not and ye shall not be judged ; give and it shall be given unto you. Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets.”

“The Lord, our God, be with us, let Him not leave us, that He may incline our hearts unto Him.”

People.—Amen.

To read sometimes in place of the Law :

And Jesus opened His mouth and taught His disciples saying :

“ Blessed are the poor in spirit : for their's is the Kingdom of Heaven.”

“ Blessed are they that mourn : for they shall be comforted.”

“ Blessed are the meek : for they shall inherit the earth.”

“ Blessed are they which do hunger and thirst after righteousness : for they shall be filled.”

“ Blessed are the merciful : for they shall obtain mercy.”

“ Blessed are the pure in heart : for they shall see God.”

“ Blessed are the peace-makers : for they shall be called the children of God.”

“ Blessed are they which are persecuted for righteousness sake : for their's is the Kingdom of Heaven.”

BAPTISM OF INFANTS.

“ Dearly beloved : Baptism is a seal of the righteousness of faith ; and the seed of the faithful have no less a right to this ordinance under the Gospel than the seed of Abraham

to circumcision under the Old Testament. Christ commanded all nations to be baptised. He blessed little children, declaring 'of such is the Kingdom of Heaven. For the Son of Man is come to save that which was lost. It is not the will of your Father that one of these little ones should perish.'"

COVENANT.

"Do you believe in the Creed ; the confession of Faith and Catechism that is taught in this branch of the Church of Jesus Christ, and do you wish to have this child baptised into this faith."

(Parents or Guardian, bow assent.)

"You now, in the presence of God, solemnly promise to teach this child to read the word of God, and instruct it in the principles of our Holy Religion as contained in the scriptures of the Old and New Testament. The Ten Commandments. The Lord's Prayer. The Apostle's Creed. (The Confession of Faith and Catechism that is taught in this branch of the Church of Jesus Christ.) That you pray with and for it, and set an example of piety and godliness before it, and endeavor by all the means of God's appointment to bring it up in the nurture and admonition of the Lord."

Do you, as far as you know your own heart, consent to this ?

(Should bow assent.)

LET US PRAY.

We look to Thee, our Father, for Thy blessing upon these Thy servants, beseeching Thee to give unto them wisdom and grace to keep all the vows they have now made. Grant that this Child, being baptised with water, may also be baptised with the Holy Ghost and become an active member of Christ's Holy Church, redeemed by His blood. May he give unto you and your loved ones length of days; preserve you in peace, and afterward bring you around his throne in heaven. Through Jesus Christ, our Lord. *Amen.*

PRAYER AFTER THE BAPTISM
OF INFANTS.

LET US PRAY.

We thank Thee, most merciful Father, that it hath pleased Thee to receive these lambs into Christ's fold, and into the bosom of His visible Church. We pray Thee to regenerate their hearts and to write their names in the Book of Life, for Thy dear Son's sake. *Amen.*

PRAYER BEFORE BAPTISM OF ADULTS.

This prayer should be read at the close of the general prayer.

(Compiled.)

LET US PRAY.

“O Lord, our God, who has chosen to Thyself a church on earth, and hast promised to preserve it until the end of the world: Look down upon these Thy servants whom, we hope, have renounced the devil and all his works, the vain pomp and glory of the world. We beseech Thee, for Christ’s sake, to help them to keep the vows they are now to make, and make them sincere in repentance. Work in them both to will and to do of Thy good pleasure, and being strong in faith, steadfast in hope, may they bring forth the fruit of the Spirit. May it please Thee, O God, to write their names in the Lamb-book of Life, and may they persevere unto the end, by the aid of Thy Holy Spirit. *Amen.*”

Dearly beloved, “He that believeth and is baptized shall be saved.” Hear the words of the Gospel, written by St. John. (ch. 3., ver. 1 to 9.)

The Candidates should be seated in the front pews. The Minister then comes to the altar or table, or near the font; will say, with the Candidate standing:

“You are now to be admitted to this church of Jesus Christ and to the enjoyment

of all its privileges. (It is proper that you should be requested to answer in the affirmative some general questions, relating to Christian faith and practice")

("The Candidates only stand when the QUESTION Articles of Faith and Covenant are being read.")

QUESTION.—(ANCIENT.)

"You do renounce the devil and all his works; the vain pomp and glory of the world with all covetous desires of the same; and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them, (and will endeavor always to renounce them all by God's help.)"

(Answer by bowing assent.)

(The Minister, if he wishes, can omit all of the Articles of Faith, except the 11th,) the Apostles' Creed, you Believe in God, etc."—page 53.

ARTICLES OF FAITH.

I. You believe in the existence and infinite perfections of Jehovah, the one only living and true God.

II. You believe that the Scriptures of the Old and New Testaments are the inspired word of God, and a perfect unerring standard of faith and practice.

III. You believe that in the one only living

and true God there are three persons, the Father, the Son, and the Holy Ghost, equal in power and glory.

IV. You believe that God, for His own glory, created all things, visible and invisible; and that according to His eternal counsel, He governs all worlds and events.

V. You believe that God created man after His own image, in righteousness and true holiness—that man fell from that state by sinning against God—and that thereby, according to a divine constitution all our race are involved in total depravity and ruin.

VI. You believe that Jesus Christ is both God and Man, in two distinct natures and one person for ever.

VII. You believe that Jesus Christ, by His perfect obedience and meritorious sufferings, has honored the divine law, and made a full atonement “for the sins of the whole world,” so that God can now be just, and the justifier of him which believeth in Jesus.

VIII. You believe that Christ now *has*, and ever has had, a Church in the world, which, in its visible form, is composed of all such as profess faith in Him, and submit to the laws of His kingdom—that under the pre-

sent dispensation its sacraments are Baptism and the Lord's Supper; and that Baptism is to be administered, not only to believers, but also to their households, as being included with them in the covenant of promise.

IX. You also believe that it is a duty solemnly binding on parents and heads of families, religiously to instruct, govern, and train their children and households.

X. You believe that worship in the closet, in the family, and in the sanctuary, is divinely appointed; that the sanctification of the weekly Sabbath is of perpetual obligation; and that to contribute of our substance, according to our ability, to support the Gospel at home, and to send it among the destitute is a Christian duty.

XI. Finally, you believe the Apostle's Creed.

Do you give your assent to *these*, as articles of your belief, (wherein you were baptized in your infancy,) or (and wilt thou be baptized in this faith?)

(The person here bows assent.)

BAPTISM OF ADULT PERSONS.

(With the Candidate devoutly kneeling before the Font.)

The Minister dips his hand in the font, and, calling the person by name, places it on the

forehead, three times, saying: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*"

After Baptism the Candidate returns to his seat and stands—or near the altar or font. Then the Minister proceeds by reading the Covenant.

"Whosoever shall confess me before men, him will I confess before my Father who is in heaven. Whosoever is ashamed of me and my words, of him also shall the Son of Man be ashamed."

COVENANT.

"You do now, in the presence of the ever-living and heart-searching God, His holy angels, and this assembly, solemnly avouch the Lord Jehovah, the Father, the Son, and the Holy Ghost, to be your God, your redeemer, sanctifier and everlasting portion. You give yourself (or selves) and all you have to Him, conscious of your many sins, but humbly relying upon the infinite atonement by Christ. You do, of choice, take the word of God as the only rule by which to regulate your faith and practice. You cheerfully engage, depending on divine grace, to lead a life of piety and devotion toward God, and of uprightness and charity toward men, making Christ your example, and the building up of His kingdom your supreme object. You sincerely dedicate yourself (or

selves) to the service of Christ in His Church, faithfully covenanting to walk honestly and orderly with *us* in all the ordinances and institutions of the Gospel ; and that you will submit to the watch and discipline of this branch of His Church and do what in you lies to promote its purity, peace, and edification ; and not to turn back from your profession, but to walk with God and with His people all the days of your life.

Do you, so far as you know your own heart, freely consent to this covenant ?

(Here bow assent.)

You are hereby received as a member (or members) of (this branch of) the Church of Jesus Christ.

God grant that you may be baptised with the Holy Ghost and become an active member of Christ's Holy Church. *Amen.*

(LORD'S PRAYER.)

(Then the regular service proceeds—which is singing—being an appropriate hymn for the occasion, or chant 25th and 26th verses of the 36th chapter of Ezekiel.)

COMMUNION SUNDAY.

Each member is expected to be present on that day and at the preparatory services, if possible, to prepare themselves for that Holy Feast, both in private and public devotion.

“Hear the words of the Institution of this Holy Supper of Our Lord, as they are given by His Apostle Paul, declaring unto us after what manner it is to be celebrated. Then read 1 Corinthians, 11th ch., commencing at the 23d verse to the 29th verse.

NOTE.—“Paul was writing to the Corinthians. They had fallen into gross and heathenish abuses of the Lord’s Supper. They turned it into a common banquet, and drank to intoxication” “For we do not come to the Lord’s Supper to testify hereby that we are perfect and righteous in ourselves; but on the contrary seeking our life in Jesus Christ.” Then read one of the exhortations from the *Book of Public Prayer of our Church*, or the following:

(Compiled.)

EXHORTATION ON THE SUFFERINGS OF CHRIST.

“Let us retrace in spirit that sacred path which was watered by the blood of Jesus, during that painful journey to Calvary. He was dragged before Pilate. He, who on the last day will judge the living and the dead, is himself condemned to die on an ignominious cross. Let us reflect that it was not only Pilate who condemned him, but our sins. He was wounded and scourged that we might be healed. He was arrayed with scorn in the purple robe that He might procure for us the robe of righteousness and salvation. He was

crowned with thorns that we might be crowned with honor and immortality. He stood speechless that we might have an all-prevailing plea. A heavy cross is laid upon him. Its weight is increased by the sins of the world and by ours. He receives it with a holy joy, for it is the instrument with which he is to redeem the world. Let us reflect on our discontented murmurs under the slightest affliction and our obstinate resistance to the will of Heaven in the crosses of life. There followed Him a great number of the people weeping, but Jesus turning to them said, weep not for Me, but weep for yourselves. Let us obey our Lord and weep for our sins. Like Isaac He has been carrying the wood upon which that sacrifice is to be consummated. He thirsted that we might drink of the waters of life. He bore the wrath of His Father that we might enjoy His favor. Jesus reclines Himself cheerfully upon the cross. He extends first His hands and then His feet. It was us who pierced His sacred hands by plunging ours into the filth of sin. It was us who pierced His sacred feet by permitting ours to run in the way of sin. His blessed side is pierced by one of the soldiers, an opening is made to His sacred heart to afford us a place of refuge. Like the type of old when the brazen serpent was elevated in the desert to cure the bite of fiery serpents, let us look up to Him to be cured

of our sins. Behold our loving Jesus, His arms extended to embrace us and dying to deliver us from eternal death. Let us treasure up in our hearts the words of our Saviour: Father, forgive them, for they know not what they do. Shall we not forgive our enemies. Hear Him say to the dying thief, that this day thou shalt be with me in Paradise. Blessed Jesus bring all there at last that loves Thee. He cried out on the cross, my God, my God, why hast Thou forsaken me, that we, who had deserved it might not be everlastingly forsaken. O how should this mercy of redemption affect us. See here Christ dying in this holy representation. Behold the sacrificed Lamb of God, that taketh away the sin of the world. He was numbered with transgressors that we might be made equal with the angels. He died that we might live for ever. Oh, then, let us often retire and meditate on this scene and admire His immeasurable love, that we may learn to mourn for sin and hate it and live no longer unto ourselves but to Him who died for us and rose again. Joseph and his companions took the body of our Saviour and placed it in a sepulcher. May we all prepare a spiritual tomb within our souls to receive His spiritual body and blood by this holy communion."

THE INVITATION TO THE COMMUNION.

"You are invited, dear brethren, to be

guests at this Holy Table by the Lord's command, to receive the greatest mercy and to perform the greatest duty. On Christ's part all things are made ready, a feast of the body and blood of Christ, free to you but dear to Him." All persons present with us on this occasion, who are members in good and regular standing of other churches of our common Lord and Saviour Jesus Christ, are cordially invited to commune with us, for we are all one in Christ Jesus. And may the Great Head of the Church refresh us with His spiritual body and blood and make us one in the Faith once delivered to the Saints.

"Let us now (stand and) make a profession of our faith in the doctrines of the Christian religion, wherein we do all purpose, by the grace of God, to live and to die."

Let every one say in his heart, I believe in God, etc.

(People standing.)

OR THIS INVITATION TO THE COMMUNION.

"Come, draw near with faith to this holy feast, such as are sensible of their lost and helpless state by sin, depending upon the atonement of Christ for pardon and acceptance with God, and are in love and charity with all

men; and such as desire to renounce their sins, and are determined to lead a holy and godly life. (Let every one examine his own heart whether he believes the word of God; that all his sins are forgiven him only for the sake of Jesus.) Then draw near in faith, and may the Great Head of the Church refresh our souls with His body and blood by the power of the Holy Ghost.

THE CREED.

I believe in God, the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried; He descended into hell*; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God, the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the Holy Catholic Church;†

* He went into the place of departed spirits.

† The one universal Church of Christ.

the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting.

People—*Amen.*

Choir sings while the communicants are taking the centre pews, and the minister, elders and deacons coming to the table or altar. One of the following hymns, 527 to 541, (old book,) look at the index of the subject in the Hymnal.

A SHORT PRAYER OF CONSE- CRATION.

(*Baxter abridged.*)

PREFACE.

“God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”

LET US PRAY.

“Most glorious God Thou art the sovereign majesty whom we have offended, and we are not worthy so much as to gather up the crumbs under the table of our Lord. But we thank Thee. Thou art our most loving and merciful Father who hast given Thy dear Son to die for us for the forgiveness of our sins, and who was willing to suffer death upon the cross

to reconcile us to Thyself. We thank Thee that He instituted this Holy Sacrament to be celebrated in remembrance of Him till His coming. We ask Thy blessing upon this bread and this wine, emblems of His body and blood, which according to His institution and command we set apart to this holy use at this time, that which we shall use. Most merciful Saviour, King of Glory, and head of the Church, we beseech Thee by Thine intercession with Thy Father through the Sacrifice of Thy body and blood, give us the pardon of our sins. Holy Spirit, proceeding from the Father and the Son, by whom Christ was conceived, by whom the prophets and apostles were inspired, and the ministers of Christ are qualified and called, illuminate us, that by faith we may see Him who is here represented to us. Soften our hearts and humble us for our sins. Fill us with thankfulness and holy joy, and with love to one another. Shed abroad the love of Christ upon our heart, and may we all dedicate ourselves unto His service, renewing our vows, and engaging, henceforth, to obey His holy will, and that we may evermore dwell in Him and He in us. To whom with the Father and the Holy Ghost we will give the glory now and for ever." *Amen.*

(Then the words of Christ.)

SENTENCES OF HOLY SCRIPTURE TO BE REPEATED
AT INTERVALS IN TIME OF COMMUNION.

“Behold the Lamb of God, which taketh away the sin of the world. Ye are my friends if ye do whatsoever I command you, do this in remembrance of me.”

“Except ye eat the flesh of the Son of God and drink His blood ye have no life in you. What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord.”

“Come unto me all ye that labor and are heavy laden, and I will give you rest.”

“The bread which we break is it not the communion of the body of Christ.”

“For the bread of God is He which cometh down from heaven and giveth life unto the world.”

“And the Word was made flesh, and dwelleth among us. And we beheld His glory, the glory as of the only begotten of the Father full of grace and truth.”

“For the Son of Man is come to seek and to save that which is lost.”

“Look unto me, and be ye saved, all the ends of the earth.”

“All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.”

“Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he will give it you.”

“Whoso eateth my flesh and drinketh my blood hath eternal life.”

“Blessed is he that shall eat bread in the kingdom of God.”

“THE CUP which we bless is it not the communion of the blood of Christ.”

“Greater love hath no man than this that a man lay down his life for his friend.”

“In the world ye shall have tribulation, but be of good cheer.”

“I have overcome the world.”

“Fear not little flock; for it is your Father’s good pleasure to give you the kingdom.”

“Blessed are they which are called to the marriage-supper of the Lamb.”

“They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.”

“Father I will that they also whom thou hast given me be with me where I am; that they may behold my glory which Thou hast given me: for Thou lovest me before the foundation of the world.”

“As ye have, therefore, received Christ Jesus, the Lord, so walk ye in Him. This is my commandment, that ye love one another, as I have loved you.”

AFTER THE COMMUNION.

“He brought us to His banqueting house, and His banner over us was love.”

“Lord now lettest Thou thy servant depart in peace.”

Let every one say in his heart :

“Bless the Lord, O my soul ; and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits. Who forgiveth all thine iniquities ; who healeth all thy diseases. Who redeemeth thy life from destruction ; who crowneth thee with loving kindness and tender mercies. The Lord is merciful and gracious ; slow to anger and plenteous in mercy. Oh, give thanks unto the Lord, for He is good : for His mercy endureth for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy towards them that fear Him. Oh, give thanks to the Lord of Lords, for His mercy endureth for ever. To Him who, alone, doeth great wonders : for His mercy endureth for ever. As

far as the east is from the west so far hath He removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear Him."

Singing, closing with the Doxology—people standing.

SHORT PRAYER AND BLESSING—THE PEOPLE SEATED, WITH BOWED HEADS.

Then each person should offer up a silent prayer. Omit the Sermon on that day and read the 53d Chapter Isaiah, or others, with a short exhortation.

COMMUNION TO THE SICK.

Commence reading at the Invitation.

VISITATION TO THE SICK.

"Peace to this house and to all that dwell in it. The Lord be with you and with Thy spirit, and send you help from His Holy Place."

"Lord, I am not worthy that Thou shouldst enter under my roof. Say but the word and my soul shall be healed."

"O Lord hear my prayer and let my cry come unto Thee."

"Purge me with hysop and I shall be clean; wash me and I shall be whiter than snow. Hide Thy face from my sins and blot out all mine iniquities."

“Create in me a clean heart, O God, and renew a right spirit within me.”

“Cast me not away from Thy presence, and take not Thy Holy Spirit from me.”

“A broken and contrite heart, O Lord, thou wilt not despise.”

Read 130th Psalm, and a short prayer, or 53d, 77th, 15th, 112th, 102d, 18th, 34th, 121st, 23d.

Recovery from sickness, 116th, 145th, 103th, 146th.

The Minister should repeat sentences of Holy Scripture, while they are passing the bread and wine, for we are sanctified through Thy word.

CONFIRMATION OF MARRIAGE.

“Dearly beloved, we are gathered here to join together in Holy Wedlock this man and this woman, and if there be any valid cause why they may not be so joined, let it now be made manifest, or ever after hold your peace.”

“And do you both in the presence of God, and this assembly, declare that you do not know any reason why you may not be so joined?”

Answer, (by bowing assent.)

LET US PRAY.

“O most Holy and most merciful God, Maker and Benefactor of all mankind, we

bring our offering of praise to Thy altar for the social relations which Thou hast created and ordained, and for the purity and happiness attending this institution of God. We look to Thee, our Father, for Thy blessing upon these, thy servants, who are now to enter these Holy relations. Give unto them, we beseech Thee, wisdom and grace to keep all the vows they are now to make, and to perform all the duties which these new relations bring upon them. Grant this, Almighty God, through Jesus Christ, our Lord." *Amen.*

PLEASE JOIN HANDS.

To the Man :

"Do you take this woman whom you hold by the hand to be your lawful married wife ; and you promise and covenant in the presence of God and these witnesses that you will be to her a loving and faithful husband until you shall be separated by death ?"

Answer.—I do.

To the Woman :

"And do you take this man whom you hold by the hand to be your lawful married husband ; and you promise and covenant in the presence of God and these witnesses, that

you will be to him a loving, faithful, (and obedient) wife, until you shall be separated by death?"

Answer.—I do.

PLEASE LOOSE HANDS.

(*When a Ring is used.*)

To the Man :

"What pledge dost thou give that thou wilt perform these thy vows?"

(*The man shows the Ring.*)

To the Woman :

"And do you receive this ring as a pledge of this man's fidelity to thee and a token of thine to him?"

(*The Minister guiding the man's hand shall place the ring on the third finger of her left hand.*)

And holding it there :

The man shall say to the woman, repeating after the Minister:

"With this ring I thee wed, and with my worldly goods I thee endow." *Amen.*

PLEASE JOIN HANDS.

(*When the Ring is not used omit the above.*)

The Minister shall then say :

"In the name of the Father, and of the Son,

and of the Holy Ghost, I pronounce you husband and wife according to the ordinance of God."

"The Lord bless you and keep you! The Lord cause his face to shine upon you, and be gracious unto you! The Lord lift up the light of his countenance upon you and give you peace."

The Minister laying his hand upon theirs shall say :

"Whom, therefore, God hath joined together let no man put asunder." *Amen.*

(Then they loose their hands.)

The Minister can omit the following, if he wishes.

LET US PRAY.

"O Lord hear our prayers and let our cry come unto Thee. Confirm, O God, that which Thou hast now wrought in these Thy servants, and send them help from Thy Holy place. Be to them, we beseech Thee, a tower of strength, and being joined together by Thy authority, may they be preserved by Thy care through Jesus Christ, our Lord."

The Minister then lifting his hand pronounces :

THE BLESSING.

"May the God of Abraham and the God of Isaac and the God of Jacob be with and bless you. May He give unto you length of days and preserve you in peace, and afterwards bring you into possession of eternal life,

through Jesus Christ, who, with the Father and the Holy Ghost, ever liveth, world without end." *Amen.*

(*If the marriage be in the Church,*) the persons to be married and their attendants should kneel in prayer, or, reverently bowing).

BURIAL SERVICE AT SEA OR ON LAND.

From the Dutch Reformed Liturgy, with additions.

"Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down. He fleeth also as a shadow and continueth not.

As for man, his days are as grass; as a flower of the field so he flourisheth, for the wind passeth over it and it is gone.

Lord what is man, that Thou takest knowledge of him? Or the Son of man, that Thou makest account of him?

Before ever the mounts were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

Thou turnest man to destruction, and sayest, Return ye children of men.

For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood;

they are as a sleep; in the morning they are like grass, which groweth up; in the morning it flourisheth and groweth up, and in the evening it is cut down and withereth.

For we are consumed by Thine anger: and by Thy wrath we are troubled. Thou hast set our iniquities before Thee; our secret sins in the light of Thy countenance.

For all our days are passed away in Thy wrath; we spend our years as a tale that is told.

The days of our years are three score and ten, and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. Who knoweth the power of Thine anger; even according to Thy fear, so is Thy wrath.

So teach us to number our days that we may apply our hearts unto wisdom.

Return, O Lord, how long! and let it repent Thee concerning Thy servants!

O satisfy us early with Thy mercy, that we may rejoice and be glad all our days.

Make us glad according to the days wherein Thou has afflicted us, and the years wherein we have seen evil."

DEATH.

"By one man sin entered into the world and death by sin, and so death hath passed upon all men, because that all have sinned.

The living know that they must die, for there is one event unto all.

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of his death, and there is no discharge in that war.

One dieth in his full strength and his bones are moistened with marrow; another dieth in the bitterness of his soul and never eateth with any pleasure. They shall lie down alike in the dust, and the worms shall cover them. Every man shall follow them as there are innumerable before them.

His sons come to honor and he knoweth it not, and they are brought low, but he perceiveth it not of them.

As a cloud is consumed and vanisheth away, so he that goeth down to the grave shall return no more. He shall return no more to his house, neither shall his place know him any more. His days are ended, his purposes are broken off, even the thoughts of his heart.

We brought nothing into this world and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

O death where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ."

THE RESURRECTION.

“Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. Marvel not at this; for the hour is coming in the which all that are in their graves shall hear His voice and shall come forth.

For since by man came death, by man came also the resurrection from the dead, for as in Adam all die, even so in Christ shall all be made alive.

Why should it be thought a thing incredible that God should raise the dead?

I am the Resurrection and the Life, saith the Lord; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.”

THE JUDGMENT.

“It is appointed unto all men once to die, and after death is the judgment. And I saw, (saith the Apostle John, in the Revelations,) a great white throne, and Him that sat on it, from whose face the earth and the heaven fled

away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of Life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to his works."

SHORT REMARKS AND PRAYER.

GOING TO THE GRAVE.

"Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me."

"I heard a voice from heaven saying unto me, Write, from henceforth blessed are the dead who die in the Lord, even so saith the spirit, for they rest from their labors and their works do follow them."

THE BURIAL.

"The dust returns to its dust, and the spirit unto God who gave it; therefore do we now commit the body of our departed brother to the earth (or deep,) until that hour when earth

and sea must give up their dead, at the coming of our Lord Jesus Christ, to judge the world."

LET US PRAY.

This prayer can be used in the church after the first two prayers.

COMPILED.

"Almighty God, we bless Thee, with whom do live the spirit of the just made perfect, and in whose holy keeping are the souls of all those who depart hence in Thy grace, and for the saints already admitted to Thy glory, and in Whose Book of Life are written all the names of Thy chosen."

"Blessed Saviour, grant that ours may be found with those of Thy saints, that we may unite with angels and archangels, patriarchs and prophets, apostles and martyrs, and the just made perfect, in praising Thee and celebrating Thy mercies, who hast redeemed us unto God by Thy most precious blood." *Amen.*

THE BLESSING.

"And may the God of Peace, who brought again from the dead our Lord Jesus the Great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Chrst." *Amen.*

BURIAL.

SERVICE AT THE HOUSE.

“It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men, and the living will lay it to heart.

Man is like unto vanity; his days are as a shadow that passeth away. Thou carriest him away as with a flood; as a flower of the field so he flourisheth, for the wind passeth over it and it is gone.

For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not: till the Heavens be no more they shall not awake, nor be raised out of their sleep. My days are swifter than a weaver's shuttle. We all do fade as a leaf, and our iniquities like the wind have taken us away.

Let me die the death of the righteous and let my last end be like his. Precious in the sight of the Lord is the death of his saints. For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in

the Heaven. Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him.

Cast thy burden upon the Lord, and He shall sustain thee, be of good courage and He shall strengthen thine heart; wait, I say, on the Lord."

FOR A CHILD.

"And David said, while the child was yet alive I fasted and wept, for I said who can tell whether God will be gracious to me that the child may live. But now he is dead wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. But Jesus said, suffer little children and forbid them not to come unto me, for of such is the kingdom of Heaven. It is not the will of your Father which is in Heaven that one of these little ones should perish. O, Lord, our Lord, how excellent is Thy name in all the earth. Out of the mouth

of babes and sucklings Thou hast perfected praise. I thank thee, O, Father, Lord of Heaven and earth, because Thou hadst hid these things from the wise and prudent and hast revealed them unto babes. Even so Father for so it seemed good in Thy sight.

The Lord gave and the Lord hath taken away ; blessed be the name of the Lord."

VERY SHORT REMARKS AND PRAYER.

BURIAL SERVICE AT THE CHURCH.

The office ensuing is not for the benefit of the dead, but for the comfort and instruction of the living.

"The Minister, meeting the corpse at the entrance of the churchyard and going before it, either into the church or towards the grave, or standing at the altar, will say":

"I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

"I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another. We brought nothing into this world and it is

certain we can carry nothing out. The Lord gave and the Lord hath taken away ; blessed be the name of the Lord.”

“After they are come into the church, read the 39th Psalm, commencing at the 4th verse, and the 90th Psalm, after which, with the people seated and bowed heads, say:”

“Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end.”
Amen.

“And after it read I Corinthians, 15th Chapter, commencing at the 20th verse.”

“Here may be sung a Funeral Hymn ; then a few remarks.”

LET US PRAY.

A PRAYER FOR RESIGNATION.

COMPILED BY C. W. SHIELDS, D.D.

“O Lord God, our Heavenly Father, who alone art the author and the disposer of our life, from whom our spirits have come and to whom they shall return. We acknowledge Thy sovereign power and right both to give and to take away as seemeth good in Thy sight, and we most humbly beseech Thee that unto all Thy righteous dealings we may yield ourselves with due resignation and patience, being assured that though we understand not

the mystery of Thy ways yet always in faithfulness, O Lord, dost Thou afflict us, and for Thy mercy sake through Jesus Christ our Lord."

AND THIS

PRAYER FOR MOURNERS.

"Almighty and most merciful God, the consolation of the sorrowful and the support of the weary who dost not willingly grieve or afflict the children of men, look down in tender love and pity, we beseech Thee upon Thy bereaved servants whose joy is turned into mourning and according to the multitude of Thy mercies be pleased to uphold, strengthen and comfort them, that they may not faint under Thy Fatherly chastising, but find in Thee strength and refuge, through Jesus Christ, our Lord."

PRAYER FOR THE RIGHT USE OF AFFLICTION.

BY J. TAYLOR.

"O God, whose days are without end, and whose mercies cannot be numbered, make us, we beseech Thee, deeply sensible of the short-

ness and uncertainty of human life, and let Thy Holy Spirit lead us through this vale of misery in holiness and righteousness all the days of our lives: that when we shall have served Thee in our generation, we may be gathered to our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith in the comfort of a reasonable religious and holy hope in favor with Thee our Lord, and in perfect charity with the world: all which we ask through Jesus Christ our Lord." *Amen.*

BLESSING.

Interlude while the people are seeing the corpse and passing out.

"When they come to the grave, while the corpse is made ready to be laid into the earth, shall be said":

"Man goeth to his long home, and the mourners go about the streets. Lord, make me know mine end, and the measure of my days, what it is, that I may know how frail I am. For I know that Thou wilt bring me to death and to the house appointed to all living."

(And other sentences from Holy Scripture.)

"After the coffin has been let down, while the earth shall be cast upon it by some standing by, the Minister will say":

"Since it hath pleased Almighty God to

take out of this world the soul of this our brother, we commit his body to the earth as it was, earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day and the life of the world to come, through Jesus Christ our Lord."

Then will be said :

"I heard a voice from Heaven saying unto me, write ; blessed are the dead who die in the Lord from henceforth." Yea, saith the Spirit, that they may rest from their labors."

LET US PRAY.

"O, most merciful Father, from the borders of the grave we cry unto Thee, have mercy upon us. Spare us, O God, a little longer, that we may take refuge in Christ. Suffer none of us to live without godliness, and die without hope, for Thy dear Son's sake." *Amen.*

Then the blessing :

NOTES.

Then wait till the mourners leave before filling up the grave.

When the corpse is brought into the Church the people should rise.

Service at the Church 50 minutes or less ; it is left to the discretion of the Minister and the wishes of the mourners.

There has never been a single enactment of the Presbyterian Church to forbid or condemn the introduction or revival of the former Liturgy of the Church, which is the Liturgy of the Reformers; but it is approved and recommended by "the best writers on the subject of public devotion," Luther, Calvin, Knox, Bucer, Baxter, and others of 1543, and the Divines of 1661.

"God grant that we may not swerve from the *purity* of Thy worship, but so honor Thee *both in Spirit and in outward forms*, that Thy name in us may be glorified and we be indeed the members of Thine only begotten Son, until at length He shall bring us into His Heavenly Kingdom which He hath purchased for us with His own blood." *Amen.*—CALVIN.

"Ministers when invited to preach for other denominations should avoid all doctrinal points, but preach Christ, and Him crucified, and at all other times."

"Persons wishing to ask the prayers of the Church for a safe journey, or other object of prayer, should send notice to that effect to the minister, and he should ask God's blessing to rest upon these that desire an interest in our prayers at the close of his general prayer, and not to be personal in his prayer by mentioning their names."

The Liturgy of the Reformers is sold at Carter & Bros., 530 Broadway, and C. Scribner, 654 Broadway, New York: (called the Book of Common Prayer, as amended by the Westminster divines, of 1661.) compiled by C. W. SHIELDS, D.D. They are a great assistance to ministers in preparing themselves for public worship. And they can be used where it does not interfere with the pure and simple Church Union Service.

Each Presbyterian Church should have the Book of Public Prayer of that Church. (Sold at C. Scribner's.)

Calvin and ministers of our Church of that day wore *gowns*, which gave them more of a ministerial look, and was a great saving, for it covers all the defects of their wardrobes. Gowns, stoles and bands are sold at Thomas Cook's, No. 122 Bleecker Street, New York.

Churches wishing to read the Psalms with the minister, alternately, can find a book for responsive reading. Sold by Mason Brothers, 596 Broadway.

The compiler of this Union Liturgy knows by sweet experience what union is by attending the Union Prayer Meeting in Fulton Street, New York, since 1857, and hopes that this book will meet with the approbation both of the Clergy and Laymen of the different branches of the Church of Christ.

Prepared for the use of the Presbyterian, Dutch Reformed, Huguenots, Congregational Methodist, Lutheran, Open Communion Baptist, and all other churches whose Sunday Services are about the same.

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THE CONTENTS OF THE BOOK OF WORSHIP, AND IN WHAT LITURGIES AND MANUALS THEY WERE USED AND TAKEN FROM; THOUGH ALSO USED BY OUR EPISCOPAL BRETHREN THEY WERE NOT EXCLUSIVELY THE PRODUCTION OF THAT BRANCH OF THE CHURCH; BUT FROM THE CALVINISTIC AND ENGLISH PRESBYTERIAN ORIGIN, AS YOU WILL SEE BY THE BOOK OF COMMON PRAYER, AS AMENDED BY THE WESTMINSTER DIVINES OF 1661.

Each minister and layman of our Church should have this Prayer Book, for "it is the only Presbyterian Liturgy that is either desirable or practicable, which is wrought out of the warp and woof of ancient and modern piety, and which contains the cream of all liturgies, both of our own and other churches," and which can be "used for any congregations desiring to combine a Liturgy with the Directory."

*Our Church is deeply indebted to the Rev. Dr.
C. W. Shields, the compiler of that valu-
able work.*

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NOTE.—Most of the above services are now used in the Presbyterian, Dutch Reformed, Congregational, Lutheran, and Methodist Churches, in the United States. The historical facts already presented and the sanction bestowed upon them in former times by the Church, sufficiently authorise a voluntary use of them now, and that is all that is expected or desired by the author.

“Those Churches which would object to use any of the above forms on account of being called imitators. or repudiate the common treasury of christian devotion from which they are taken, must first winnow out of their hymn books its Roman Catholic, Episcopalian, Methodist, and all other denominational hymns and tunes; banish the organs and the choirs from their churches, and leave their Greek or Gothic temples in which they worship.”

THE author has taken the liberty to compile his remarks on page 16 and other places, from the notes of C. W. SHEILDS, D.D., for they are the best he has seen on the subject of Public Devotions, and if they were followed out they would meet the wishes of the younger portion of our church. We see the young always in those churches where there is a variety or diversity in their devotion, for the young get soon weary of protracted application, if continued, in any one direction. God grant that we may not drive away the young from our churches by stripping our worship of all its beauty.

A P P E N D I X .



“It seems to have been the primitive custom to celebrate the Lord’s Supper on each Lord’s Day morning, there being only one full service on that day.”

“Ministers of the Presbyterian Church, in former days, used a book of Worship or Liturgy in the first service of the Lord’s Day, and they took as much pains in preparing their prayers as they did their sermons.” Thus they did not leave their fellow-worshippers wholly at the mercy of a cloudy intellect caused by bodily infirmities. As a written sermon is a great relief when the mind is cloudy, so written prayers give to the minister a spiritual frame of mind, and edification to the church.

“Extemporaneous prayers depend entirely upon the person, the mood, the occasion,

and the circumstances." "Let every man be fully persuaded in his own mind" when to use extemporaneous prayers. "Though the spirit be willing, the flesh is weak." When the mind is clear it does not require written prayers, but simply a frame work. "To pray aright, the soul must first have fellowship with God; there must be a preparation of heart in order to lead profitably the devotion of others in addresses to the mercy seat." We do not have the apostolic gift of utterance. Each minister should divide or frame his prayers into parts, so that he may know what to pray for, and when, and to fill up the whole prayer in order. This does not imprison him to set words, and with the aid of the Holy Spirit he can spontaneously give the expression of his own heart in his prayers of Invocation, Adoration, Confession, Thanksgiving, Supplication, and Intercession. "Each part should be distinct and proportionate, not too short or too long." "Let all things be done decently and in order." "God is not the author of confusion." "Let all things be done to edifying." "I will pray with the spirit and I will pray with the understanding also." See the

Presbyterian and Baptist Directory of Worship on prayer, reading the Scriptures, preaching, and singing, “speaking to themselves in psalms and hymns, and spiritual songs, making melody in their hearts to the Lord.” The Creed, Lord’s Prayer, and the Law, should be read at least once in the Lord’s day’s service. The covenant of Baptism requires that the children should learn them—and yet few of the children, and even older persons know them. Some of the churches have so far departed from the forms of those sainted ones, who were the founders of our church, that when ministers attempt to use them they look upon it as an innovation. The author has endeavored to give some light on this subject by compiling a short liturgy which does not require much time to read.

The Presbyterian liturgies in the days of Calvin impose no special form for the second service on the Lord’s day, but that service was devoted to the instruction of the young, and the Minister in conducting it was left to entire freedom in regard to forms and composition.

“As the Directory is but a skeleton of the Prayer Book, so the Prayer Book itself is but a compilation which is more Presbyterian than Episcopalian in its sources.” The Directory or Free Liturgy is well adapted to a land like ours, so vast and varied in the customs and education of its inhabitants. It is unreasonable to suppose that a congregation in large cities or towns should have their services exactly like those in the western wilderness. It is not an imposed liturgy, but it is left to each minister and church to use that form as they think proper, according to the varying exigency of places and occasions, so long as it does not interfere with the Directory of Worship and the Prayer Book, as amended by the Presbyterian Divines of 1661.











